

peace
on earth
good
will
to men

Millennial STAR

DECEMBER 1958 VOLUME 120 NUMBER 12

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PEACE

As we approach the day on which we celebrate the Birth of the Prince of Peace, we are humbly grateful that we find peace in the land, and peace in our hearts.

In a world preparing for war, we know there can be no lasting peace. One of the principle signs of the last times is that we shall have wars and rumours of wars. World peace will at best be a fleeting peace.

But there is a Peace, which the Saviour left with us, that is not fleeting. It is a gift to us who would try to walk in the footsteps of the Prince of Peace. He personally promised the gift as He visited with His chosen disciples. His words still ring loud and clear, as the peal of penetrating bells :

"Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you . . ."

If we would know that Peace, in a world where all around us is frustration and confusion, we have only to "follow in His steps" : baptism by immersion by one with authority, like unto John the Baptist; the Gift of the Holy Ghost by one with authority, like unto Peter, James and John; a life of service, like unto that of the Master Himself, and obedience to all of the commandments of God.

The steps to Peace are clear. There is no escalator; we have to take the steps :

Baptism

The Gift of the Holy Ghost

Service

Obedience

May we desire Peace enough that we have the courage to walk in His steps, for His Peace is permanent Peace . . . the "Peace that passeth all understanding".

May Peace be with you—this is our humble wish and greeting.

—The Woodbury family.

Matthew Cowley on

Miracles aren't confined to history, for Jesus Christ whose birth we now commemorate, has given to His chosen servants the power to do wonderful works in His name

Matthew Cowley, 1897-1953,
was a member of the
Quorum of the Twelve.
The text is a widely-
acclaimed address given
at the Brigham Young
University in 1953



the reality of MIRACLES

IN THE service of the Lord, I've seen some miraculous — well, I shouldn't say miraculous; it is the normal experience of the priesthood — things happen. I can bear witness that God can work through his priesthood and that He does work through it. I know that without any question of doubt. I've had too many experiences. I'm an expert witness about these things.

I was once called to the County Hospital in Salt Lake City by a mother. I didn't know her. She said her boy was dying from polio and asked if I would come down and give that boy a blessing. So I picked up a young bishop whom I generally take with me, for I think his faith is greater than mine, and I always like him along. We went down there, and here was this young lad in an iron lung, unconscious, his face rather a blackish colour, with a tube in his throat, and they said he had a tube lower down in his abdomen. He had been flown from an outlying community. The mother said to me, "This is an unusual boy. Not because he's my child, but he is an unusual boy." He was eight or nine years of age. After they put the usual coverings on us, we went in, and we blessed that boy. It was one of those occasions when I knew as I laid my hands upon that lad that he was an unusual boy, and he had faith. Having faith in his faith, I blessed him to get well and promised him he would.

It was a few weeks before I heard any more about him. I was on my way to Murray to conference; I dropped in the County Hospital, and I asked if I

might see the lad. The nurse said, "Certainly. Walk right down the hall." As I walked down the hall, out came the boy running to meet me. He ran up and asked, "Are you Brother Cowley?"

And I said, "Yes."

He said, "I want to thank you for that prayer." He added, "I was unconscious then, wasn't I?"

I replied, "You certainly were."

He said, "That's the reason I don't recognise you." Then he asked, "Come in my room; I want to talk to you." He was an unusual boy. Well, we went in the room. He still had a tube in his throat. I said, "How long are you going to have that tube there?"

He said, "Oh, two weeks. Two more weeks, and then I'm all well. How about another blessing?"

So I said, "Certainly." I blessed him again. I was in a hurry. I wanted to get out to my conference. But he stopped me and asked, "Hey, how about my partner in the next bed?" There was a young fellow about 16 or 17.

I said, "What do you mean?"

He said, "Don't go without blessing him. He's my partner."

I said, "Sure." Then I asked the boy, "Would you like a blessing?"

He said, "Yes, sir. I'm a teacher in the Aaronic Priesthood in my ward." I blessed him, and then my little friend went and brought another fellow in. Here was another partner. And I blessed him.

Now, except ye believe as a child, you can't receive these blessings. You have to have the faith of a child in order to believe in these things, espe-

cially when you reach college age, and your minds are full of scepticism and doubt. I guess there are some things that you should doubt. But you can become as little children in these things. Miracles are commonplace.

In 1851 or 1852, Parley P. Pratt wrote a book called *The Key to Theology*. In that book he said the day would come (these were not his exact words), when man would not be satisfied with going along the surface of the earth at the rate of 60, 70, 80 or 90 miles an hour, but we would use the air and go at the rate of 1,000 miles an hour. Now in 1852 when he wrote that he was "crazy", wasn't he? He was "mad"—but he was a prophet. Today it is commonplace. Since the first time I flew from San Francisco to Australia the flying-time has been decreased by 12 hours. I read in the paper where they are going to have a jet plane from Vancouver to Tokyo, Japan, which will require only eight hours for that long journey. Now, are they miracles? No, they are just commonplace — just commonplace! The boy prophet went into the grove and prayed—a young lad with simple faith. He opened up his heart to God. He apparently reached out and by prayer got under his control the proper channels, and God and the Son came down and appeared to him.

I sat in my front room one night and had Dwight Eisenhower come right into my front room. I saw him sworn in as President of the United States. I saw the parade over other peoples' shoulders—all of this right in my front room, and the same thing in millions of homes! Now there was no wire connecting me or my home with Washington D.C., just these channels, or whatever you call them—air waves, or whatever they are. But

through those channels I brought into my home the President of the United States and the inaugural ceremonies. If I'd have said 25 years ago that this would be done in this year 1953, I know what you'd have told me. Well, no man invented those elements out there. Man has invented instruments whereby he harnesses those elements, but he never invented the elements; they are eternal; they've been there all the time, and if I can turn a little gadget and bring the President of the United States into my front room, God can bring Himself within the vision of man. The Master can come down within the range of man's vision because He has more control over those elements out there than man does himself. The Prophet Joseph said that Moroni appeared to him in his bedroom. I've been back there to that house. I've stood there and wondered how he got through those walls, how he came in. Now I don't doubt any more about the Angel Moroni coming into the prophet's home. Man hasn't yet harnessed all of these elements. He's working at it and meeting with great success.

I was on an island down in French Oceania one Sunday afternoon. I started fooling with the radio; I don't know whether you're supposed to play radios on Sunday afternoon or not, but I started turning the dials, and all of a sudden I heard the voice of Richard L. Evans from the Tabernacle in Salt Lake City. The strange thing about it was that I wasn't in contact with Salt Lake City, I was in tune with a station in Houston, Texas. That station was getting the programme from Salt Lake City, and I was picking it up from Houston. I can't explain these things. Some can. But I had an instrument there which man had invented

so that he could bring under his control and direction those elements out there.

I was over in Samoa. I couldn't sleep, worrying about the centipedes, and so forth. So I got up. It was three o'clock in the morning I went into the room where they had the radio. I started turning the dials, and all of a sudden I heard a voice say, "Station KSL, Salt Lake City. Songs of Harry Clarke." I sat there and listened to Harry Clarke sing for 15 minutes. Then I had to get up the next morning at three o'clock because I'd sent him a cable and I wanted to see if he got it. He had. He mentioned it over the air. So I listened to him sing for another 15 minutes. You know, the strange thing about it was I was hearing him sing four hours before he actually sang. And you talk about miracles.

The missionaries down in Samoa didn't have a president for a few months. I was the president but by remote control. I used to go to a Chinaman's home in Honolulu and tell him to tune-in one of our natives down in Samoa, then tell that native to round up all the missionaries and have them come there, as I wanted to give them some instruction.

So he'd tune-in down there and get this young Samoan with his ham radio, and I'd sit there in that Chinese home and talk to these missionaries down in Samoa and give whatever instructions I wanted to give them. I telephoned one day from Honolulu to my home, and I asked the engineer there at the radio-phone place, "How can I talk confidentially to my wife? I send this message out into the air, and anybody with a ham radio can reach out and pick it up."

He said, "Yes, that's right, but they won't understand it."

I said, "Well, why not?"

He said, "Well, when your words go out of this transmitter we jumble them up; there is no meaning to them. But when they go into the receiver on the mainland they are all straightened out again, and your wife will understand them just as you spoke them."

My, I'm glad of that. I get my prayers so jumbled up sometimes that I'm glad there's a receiving set over on the other side that will straighten out the things I'm trying to say. And I believe that, I'm just simple enough to believe that if man can talk to man across the ocean and across the world with these instruments, that man can talk to God, that God has as much power as man, as much control over the elements. God has His priesthood here upon the earth, His power, and with that power we can be used by God for the accomplishment of his purpose. Don't ever forget that. I've had these experiences. I know.

These natives live close to God. They have some kind of power. I guess it's just because they accept miracles as a matter of course. They never doubt anything. They used to scare me. Someone would come up and say, "Brother Cowley, I've had a dream about you."

I'd say, "Don't tell me. I don't want to hear about it."

"Oh, it was a good one."

"All right. Tell me."

And they'd tell me something. Now I remember when President Rufus K. Hardy of the First Council of the Seventy passed away. I was walking along the street of one of the cities of New Zealand, and one of our native members came up—a lady.

She said to me, "President Hardy is dead."

I said, "Is that so? Have you received a wire?"

She said, "No. I received a message, but I haven't received any wire."

She repeated, "He's dead. I know."

Well, I always believed them when they told me those things. When I got back to headquarters, I wasn't there long when there came a cablegram which said that President Hardy had passed away the night before. But she knew that without any cablegram. She told me about it.

After President Hardy died, we had a memorial service for him. I'll never forget the native who was up speaking, saying what a calamity it was to the mission to lose this great New Zealand missionary who could do so much for them as one of the Authorities of the Church. He was talking along that line, and all of a sudden he stopped and looked around at me and said, "Wait a minute. There's nothing to worry about. When President Cowley gets home, he'll fill the first vacancy in the Council of the Twelve Apostles, and we'll still have a representative among the Authorities of the Church." Then he went on talking about President Hardy. When I arrived home the following September, I filled the first vacancy in the Quorum of the Twelve. Now did that just happen by chance? Oh, no, I could not deny, I couldn't doubt it.

And so, remember we have great opportunities. Great opportunities to bless. Sometimes I wonder if we do enough in our administration of the sick. You know when the Apostles tried to cast out an evil spirit, they couldn't do it or they didn't do it. The Master came along, and He immediately cast out the dumb spirit. Then

the Apostles said, "Why could not we cast him out?" And what did Christ say? "This kind goeth not out but by prayer and by fasting."

Sometimes we rush in, administer to a person, rush out, and say, "Well, he won't make it. I know he won't." Of course, we have to, in case of an emergency, go immediately. Sometimes I wonder, if we have a little time, if we shouldn't do a little fasting. "This kind cometh not out save by prayer and by fasting."

A little over a year ago a couple came into my office carrying a little boy. The father said to me, "My wife and I have been fasting for two days, and we've brought our little boy up for a blessing. You are the one we've been sent to."

I said, "What's the matter with him?"

They said he was born blind, deaf, and dumb, had no co-ordination of his muscles, couldn't even crawl at the age of five years. I said to myself, "This is it." I had implicit faith in the fasting and the prayers of those parents. I blessed that child, and a few weeks later I received a letter: "Brother Cowley, we wish you could see our little boy now. He's crawling. When we throw a ball across the floor, he races after it on his hands and knees. He can see. When we clap our hands over his head, he jumps. He can hear." Medical science had laid the burden down. God had taken over. The little boy was rapidly recovering or really getting what he'd never had.

Some say all this is just psychological effect, don't they? There's nothing to this priesthood business. It's only psychological effect. But where was the psychological effect on that little boy in the County Hospital who was so unconscious he didn't even

know we were praying over him? He wasn't even conscious of what we were doing.

I was called to a home in a little village in New Zealand one day. There the Relief Society sisters were preparing the body of one of our Saints. They had placed his body in front of the Big House, as they call it, the house where the people came to wail and weep and mourn over the dead, when in rushed the dead man's brother.

He said, "Administer to him."

And the young natives said, "Why you shouldn't do that; he's dead."

"You do it!"

This same old man that I had with me when his niece was so ill was there. The younger native got down on his knees, and he anointed the dead man. Then this great old sage got down and blessed him and commanded him to rise. You should have seen the Relief Society sisters scatter. And he sat up, and he said, "Send for the elders; I don't feel very well." Now, of course, all of that was just psychological effect on that dead man. Wonderful, isn't it—this psychological effect business? Well, we told him he had just been administered to, and he said: "Oh, that was it." He said, "I was dead. I could feel life coming back into me just like a blanket unrolling." Now, he outlived the brother that came in and told us to administer to him.

I've told the story about the little baby nine months old who was born blind. The father came up with him one Sunday and said, "Brother Cowley, our baby hasn't been blessed yet; we'd like you to bless him."

I said, "Why have you waited so long?"

"Oh, we just didn't get around to it."

Now, that's the native way; I like that. Just don't get around to doing things! Why not live and enjoy it? I said, "All right, what's the name?" So he told me the name, and I was just going to start when he said, "By the way, give him his vision when you give him a name. He was born blind." Well, it shocked me, but when I said to myself, why not? Christ told his disciples when He left them they could work miracles. And I had faith in that father's faith. After I gave that child its name, I finally got around to giving to it its vision. That boy's about 12 years old now. The last time I was back there I was afraid to enquire about him. I was sure he had gone blind again. That's the way my faith works sometimes. So I asked the branch president about him. And he said, "Brother Cowley, the worst thing you ever did was to bless that child to receive his vision. He's the meanest kid in the neighbourhood, always getting into mischief." Boy, I was thrilled about that kid getting into mischief.

God does have control of all of these elements. You and I can reach out, and if it's His will, we can bring those elements under our control for His purposes. I know that God lives. I know that Jesus is the Christ. I know that Joseph Smith was a prophet of God. And if there ever was a miracle it is this Church which has grown to its present greatness in the earth.

If from the prayer of a boy who was persecuted, who was driven from pillar to post, whose life was taken, who has been branded as the greatest fraud that ever lived on the American continent, can come this Church, it is the greatest miracle of modern history. It's a miracle of God our Father.

this is a special NEW ERA section
featuring
an article about

GORDON B. AFFLECK

and testimonies
by

IRENE STUART

ALBERT C. AUSTIN

DOREEN GASCOYNE

JOAN SMITH

MARJORIE TAYLOR

EVELYN ALLEN

JOHN CRABTREE

plus a report on

THE GENEALOGICAL

CONVENTION

and more from
the guides at the

LONDON TEMPLE

GORDON B. AFFLECK

MR. HAROLD C. EXELL, president of the Purchasing Officers' Association of Great Britain, was talking about the president of the National Association of Purchasing Agents of the United States, who is also the purchasing agent of the Church of Jesus Christ of Latter-day Saints. "Many people in this country do not know what a tremendous organisation this church is," said Mr. Exell. "They own, build and operate such as schools and hospitals, timber and textile factories and even coalmines, and charitable institutions and manufacturing undertakings. So he has a very wide field of experience and knowledge."

The man he was referring to is Gordon Burt Affleck, a man who is an outstanding member of the Church and who, in the service of the Church, so succeeded that he was elected president of the vast 16,000 members Purchasing Agents' Association in the United States, and on September 26 was honoured in Great Britain by the British Purchasing Officers' Association at a special dinner at the Café Royal in London. He and Sister Affleck, with Geoffrey L. Haszard, president of the Canadian Association of Purchasing Agents, were invited by Mr. Exell to attend the British Association conference in Southport. Brother Affleck tells what happened:

"On September 26 we arrived in London and were met by President and Mrs. Exell—he is the controller of supplies of the North Thames Gas Board. That same evening the officers of the British Association entertained us at dinner at the Café Royal. This



was a very delightful evening. After the formalities we talked about nothing but the Church. Everyone seemed interested and it was wonderful to have a captive audience anxious to hear about the Church."

On October 2, Brother and Sister Affleck rode to Southport, where they were guests of the Lord Mayor of Southport at a reception and dance. And the next day Brother Affleck, and Mr. Haszard, spoke at the sixth plenary session of the British Purchasing Officers' Association Conference. They were accorded a standing ovation, the first time one was ever given in that association. Brother Affleck's dynamic talk increased the respect the business

world has for him, not only in the United States, but in Britain as well.

Some may remember Gordon Affleck personally; he laboured here as a British missionary under President David O. McKay and President James E. Talmage, in the Birmingham and Welsh Conferences. He graduated from Columbia Law School during the financial depression and thence worked at a number of jobs, including one as secretary to Bob Ripley, who wrote and drew the popular "Believe It or Not" newspaper column in the United States. From 1932 on he practiced law until 1940, when he was asked to organise the Church Purchasing Department. "Over the years I have tried to learn all I could so as to give the Church the very best performance," he says. His efforts were amply rewarded, for he built a purchasing department in the Church that is amazing for its extensiveness.

And for himself Brother Affleck has risen to influential positions, has taken law cases before the United States Supreme Court, has twice served as a bishop, and has been honoured in countries far outside his own. Much can be learned from his example: "I have tried to learn all I could so as to give the Church my very best performance." That is one great lesson. Another is this: lives lived so as to motivate respect and generate influence are beneficial to the Lord. When Brother Affleck wrote to the *Star* recently, he sent a list of names of people in England he would like contacted by the missionaries—people he already was able to interest in the Gospel! No matter what capacity it is that he travels in—even as president of a very large commercial organisation—he never forgets that he is also representing the Church!

IRENE STUART Newcastle Branch

THERE never has been a time when I didn't believe in God and in His Son, Jesus Christ. But in my concept of them—the concept I had always been taught—I had never thought of either as having a personality or being an individual. So I found it hard to do more than respect the Being who created me.

We had occasionally received visits from representatives of various sects and, to be quite honest, had always regarded these people as "cranks" that would cause us a nuisance if allowed to step into the door. I cannot explain why we made an exception in the case of the Latter-day Saint missionaries. One might say that I was in

a particularly good mood, but I prefer to think that I acted under the direction of our Heavenly Father. For right from the beginning, we looked forward to the weekly visits of the missionaries. They not only brought with them the wonderful truths of the Gospel, but also an air of essential goodness which impressed us greatly.

There are no two ways about truth—either it is or it isn't. And I believed in the truth of *The Book of Mormon* long before I had finished reading it. It strengthened my belief in the Bible and gave me a greater understanding of it. We began to have a thirst for more knowledge; and the missionaries were always ready to answer our often

very difficult questions and to provide the necessary literature for us to read.

My faith increased, and as I began to understand the nature of our Father in heaven and His Son my respect for them turned into love. Now I can truly say that I love the Lord and because of this I am beginning to love my fellow men and women more.

I do not find it easy to live the kind of life the Lord wants. I feel rather like a learner driver who has just passed the test; and I hope that the will to be a good driver will compensate for my lack of experience.

Since accepting the Church I have realised how important a close-knit family life is. As yet my husband is not a member, but I am grateful for

his encouragement and willingness as far as my membership is concerned. Now it is my dearest wish that we may become united as a family in the Church. We have had many difficulties, but the Lord knows them and is giving us patience so that, in His time, they may be overcome. I know that He has made many of my burdens light. Once I thought this was the end which I most desired; but now I find that my self-pity has diminished and one very oppressive problem has been eased because of this.

God's purpose is so wonderful, logical and abundantly clear that I know that only He could have conceived it. My desire is to love Him more and help to bring His work to pass.

ALBERT C. AUSTIN

Coventry Branch

I WAS blessed to be born into a Christian family that was active in the Church of England and was therefore taught to pray and read the Bible daily. At 16 I became organist of the parish church of Chorley, which is near Coventry. Consequently, I came to all the services and grew very well acquainted with the doctrines taught there. It seemed to me that the clergy differed in their interpretation of the scriptures and that this would not be so if they were all guided by the Holy Spirit. It was apparent that there were subjects mentioned in the Bible about which the clergy knew practically nothing. And I supposed all denominations in the same state, so it didn't worry me a lot. I loved playing the organ and liked our Rector—and this, for a time, constituted my religion for me.

But between 12 and 15 years ago I began to be troubled that the ordi-

nances were not performed as Christ had instituted them, especially baptism and the Holy Communion. I felt that men had no right to change things which the Lord had established. Once during these years I became almost satisfied at an explanation for the sprinkling ceremony that replaced the the Saviour's form of baptism—and then heard a radio address in which the speaker said that the word "baptism" was derived from two Greek words that could not be translated any other way than "immersion". This started me worrying again—only this time my worries were worse. I felt I *must* find out—perhaps I had not received a remission of my sins since I had not been immersed, but I did not know who to ask. I felt that whoever I asked would only give me the opinion of their particular sect. How could I be sure about it? I wanted the truth.

I continued to be most concerned. One day reading in James, I read: "If any of you lack wisdom, let him ask of God . . ." It didn't take me long to get down on my knees and ask to be shown the truth about baptism. For two days I continued praying, and on the second day there was a knock on my front door. When I answered I saw two young men standing there. "We are missionaries of the Church of Jesus Christ of Latter-day Saints," one of them said. "May we have a few words with you?"

After we talked for a few minutes, they arranged to call again. Before they left they gave me a pamphlet—and when I read it I found it answered my prayer perfectly! I was almost certain they were God's messengers. Yet

I wondered about the possibility of a coincidence, so I asked them if they knocked at all the doors that day, or just on mine. "No, we only called here and next door and there was no one home next door." Then I was sure that God had sent them.

Though I did not want to leave my organist job, I realised that if what the elders were telling me and *The Book of Mormon* were true, I must. So I prayed that I might, as the famous passage in Moroni promises, be shown the truth. And the witness that I received was so strong that I had thereafter no shadow of doubt.

I know that this is the true Church of Jesus Christ and I will thank my Father in heaven always for being led to it.

DOREEN GASCOYNE

Sheffield Branch

UNTIL the day that two missionaries knocked on my door, I had only vaguely heard of the Mormon Church; and to be frank, it was only politeness that made me ask them in.

I had always considered myself an atheist—not because I wanted to be—because no one had ever conveyed to me anything that could help me gain a faith that I could accept. This was the first thing I told Elder Richard Thomas and Elder David Stratton when they gave me a brief outline of their work and left a copy of *The Book of Mormon* and told me that if I would pray sincerely, God would help me know the truth about this work.

After they left with a promise to return the following week I thought about all they had told me. But the

thing that impressed me more than anything else was the absolute certainty of these two young men and the truth that seemed to just radiate from them. And so I decided I would do as they said and pray to the Lord.

This was one of the hardest things I have ever done, for it was completely alien to all my past convictions. But finally I knelt down and prayed sincerely, asking for guidance. From then on everything became clear to me and I had no further doubt. What I did have was an urgency to learn more and more about the Mormon principles.

The night before I was baptised I prayed devoutly and asked the Lord to bless my entrance into His Church. For the first time in my life I was completely oblivious to time and to

everything else; I do not even recall what I said, but was only conscious of the presence of someone else and a most wonderful sense of spiritual well-being.

JOAN SMITH

Wolverhampton Branch

ON New Year's Eve, 1956, my husband, my father and I sat reminiscing in our home over the past year. We began to talk about the scriptures and about God. My father said, "What I can't understand is how there can be so many religions all saying they are right." We decided that the only thing men on earth could do while there was such a confusion of religions was for everyone to live the best they could, and we made our resolutions accordingly.

As I lay dozing in my bed the first night of 1957, I thought of the things we had talked about. Then I said a silent prayer: "Dear Father, if there is a true Church, please guide us to it." That was all I asked, and then went to sleep.

A little over a year later my prayer was answered. For it was then that the missionaries knocked on our door. My husband answered. We had previously agreed that if someone should come to talk to us about the Bible we would ask them in. They introduced us to *The Book of Mormon* and told us about things my husband and I had already believed. I smile now to think that I asked them to "please" come again; and Elder Sunderland assured me that they would. What a wonderful glow they left in our home! As the weeks passed we learned marvellous things; and we felt the truth of *The Book of Mormon* in our hearts and I knew my prayer had been answered.

I know from the depths of my heart that this is the true Church of Jesus Christ and I am very grateful and humble to have been given the great truth of it.

We knew that this was the true Church of Jesus Christ.

Since my baptism a new world has opened to me. I've learned the real way to live—and nothing has given me more joy than the knowledge I have gained of my Heavenly Father and His works. I know that He hears our prayers and answers them. One of my prayers concerned *The Book of Mormon*.

One day I was reading an article called, "How to Gain a Testimony". Although I already believed *The Book of Mormon* to be true, I prayed that night that my testimony of it would be strengthened. Two nights later I had a dream, and in it I saw clearly *The Book of Mormon* and a man dressed in robes pointing to it, saying, "This book is truth". The next morning I told my husband about my dream, but I did not then connect it with my prayer. But that same day I picked up an M-Man-Gleaner Book and just opened it at random; and there I saw an article written by one of the Council of the Twelve on dreams and visions. As I began to read, the full impact of my dream came to me. I can't express the joy that flooded my soul then, but I can testify that I know *The Book of Mormon* is the true word of God, that Joseph Smith was His ordained prophet, and that this is His Church and the plan of salvation He has prepared for all men.

THE NIGHT the elders first came we were terribly hurried and simply hadn't time for visitors. We explained; they said they would call again; we forgot about them, not even knowing why they had called. But to our surprise, they called again the next week; and it was far too bleak a night to stand on the doorstep talking.

We had no time for religion, for all of Christianity's confusion only fuddled us. Unfortunately we would have dismissed these two as cranks had they not started talking about something most interesting. They told us about some ancient people in South America. Nothing could have attracted us more, for we were both interested in ancient people, particularly those from the Western Hemisphere; we had recently finished reading *Kon-Tiki*, the story of how, long ago, the people in South America had sailed to the islands of the sea in rafts. And here our visitors knew not only about their ancestors, but even about their ancestors' ancestors. It was a fascinating story, and the first evening flew by. When the elders asked if they might return, we gladly said yes.

In the weeks that followed they urged us to pray and helped us to overcome our awkwardness and shyness. They taught us patiently about the Gospel, and we couldn't help but be interested in this new religion. It answered all the questions that had puzzled us for so long, and it didn't contradict itself. I knew for a surety that this was how religion should be and felt quite at home with these new ideas. New, that is, but not strange. Though I knew nothing about the Mormons, I felt as if I was having a

refresher course on a long-forgotten subject. It was a peculiar feeling.

My husband didn't share this feeling, though. He had troubles enough of his own: before the missionaries came he had convinced himself that there was no God at all, and was having to unlearn his ideas. And the Word of Wisdom was presenting some problems.

Tithing and fasting came hard for both of us; but the elders persuaded us to give them a trial, and each time we obeyed these laws we found they came a little easier. We knew we would have to soon decide about baptism, but we kept putting it off. We hadn't attended Church all this time, either, for our first baby was due to arrive; and in the end it was she who made up our minds. We knew, when she arrived, that we just could not take her to the parish church and have her cleansed from her "sins". That was ridiculous. We recalled what the elders had told us of how babies are named and blessed in the Church of Jesus Christ of Latter-day Saints and baptised when they are older. We knew then where we must take our baby for God's blessing.

Opposition came from my side of the family. Seeing Mum and Gran approaching with determination made me quiver: no one in the family ever opposed Gran. She asked if it were true that I was taking Wendy to "that Mormon Church"; and when I told her I was, she said my grandfather and great-grandmother had been Mormons, and there wasn't going to be any more of *them* in the family, thank you. This skeleton had been kept so

far back in the family closet I had never even heard it tinkle. (Later, however, I was to discover that in the Relief Society Room in Grimsby was a plaque in memory of Eliza Whotton, my great-grandmother and a pioneer of Mormonism in Grimsby.) I was so amazed I forgot to be scared of the

opposition, and instead felt sort of special. A month later we took our tiny daughter to be blessed; and we never will forget the joy of that Sacrament service. Soon after that my husband said it was high time we were getting baptised — then I knew his doubts had vanished, too.

EVELYN ALLEN

Northampton Branch

ABOUT eight years ago the Mormon missionaries first called at our home. I still remember how they told me the story of the people on the Western Hemisphere and all about their record, *The Book of Mormon*. I was asked if I would take a copy of the book and read it, and, to be polite, I did. But I had no desire to read it through. I used to pick it up now and then and read a chapter or two, but I never understood it. The missionaries asked if they might come and explain it, but at that time I was not humble enough to ask them in. "Whatever would people say?" I thought. And when they offered to call when my husband was home, I put them off by saying I did not get much time for reading and gave them the book back.

How well I remember giving that book back. They told me I was as much as turning the Saviour from my door; that upset me for a good deal—but I comforted myself with the thought that I had been Christened and went occasionally to my own church.

Not until five and a half years later did the missionaries come again. But this time I was a changed person. The joy and sorrow I had experienced since their first visit had humbled me.

My first child had been born, and that gave me great joy. And then, almost two years later, my second child was born. I only had him for three months, and then he was taken from me. This sorrow nearly broke my heart, and I felt bitter for some time. But then something seemed to happen to me, and I gradually became humble. I felt for other mothers who had lost a child. I felt sympathy for everyone who had trouble, and I turned towards the Lord.

For about a year I had been investigating another religious sect, but I knew that I could not find happiness in it. I told the lady who would visit me that I would never leave my Church of England. I had always had in my mind that Christ had a Church and that I wanted to belong to it—I must have been seeking it long before I realised.

It was about this time that the second pair of missionaries called upon us. This time I welcomed them in and gladly accepted *The Book of Mormon* they offered. Soon I began to read the book and became absorbed in the things it said; and, to my joy, my husband became interested too. Each night when the elders would leave he and I used to say: "They have something we haven't got. What

is it?" I knew that whatever it was, I longed for us to possess it.

The first time we went to Church, I knew it was the Church for me. Since that time, we have felt that we wanted to run to Church, and have not missed a service. I felt that my spirit had been kindled when I saw in the chapel: "The Glory of God is Intelligence." How true that is, I thought—and I thought the same thing each time I discovered a new Gospel principle.

Any persecution we encountered at

the beginning was small price to pay for what we have now. Many told us not to have anything to do with Mormonism—but we haven't lost a friend and have gained many. People say that a great change has come over me, that I am a different person. I can testify that the Lord does shed forth His Spirit on all those who turn to Him humbly, and knock, and seek to find. To them the doors are opened and the wonderful truths of the Gospel are given.

JOHN CRABTREE

Weston Branch

Brother John Crabtree is the Genealogical Supervisor for Bristol District. The recent Genealogical Convention in Manchester, a report of which follows Brother Crabtree's testimony, was a great event in his life. Here he tells why.

IT SEEMED as if I might miss the Genealogical Convention in Manchester. I had been out of work for six weeks and had just that same week found another job. So it seemed impossible that we might raise the funds for me to go. We called a family conference, and placed before the children our difficulty. In turn each of our six children offered his or her savings, and I was enabled to go.

I hadn't been active in Church for a long time. I felt I had been hurt in the branch and my tithing lapsed and I did not feel worthy. It seemed like I had really fallen, so much so that I felt lost. But my wife kept encouraging me not to ask for my release from my district genealogical supervisor's position. So I kept active doing district work at least, though I did not attend our branch. Yet I found myself defending the Church at every opportunity. I needed something to give me a

surge and get me out of the rut I was in.

And then came this wonderful Genealogical Convention. I was full of the desire to serve the Saviour again. And I felt God would help me if I only made the effort.

When I arrived back in Weston at 4 a.m. I walked home in the dark through a park. There I knelt down on the grass and prayed to God and asked Him to help me become active again and to overcome my weakness of slacking when someone hurt my feelings.

That Sunday I administered the sacrament instead of refusing, and paid my tithing again. Although I love the Saviour, I had failed Him many times—but now I feel my testimony strengthened and that the Spirit of the Lord is again in our home. It is my prayer now that my wife and I may become worthy to enter the Temple of the Lord. All that I've ever done that is worthwhile and good has come since I've been a member of the Church of Jesus Christ of Latter-day Saints. I want to continue and grow in it with my good wife and family.

One thing I do know, having fallen

into inactivity: anyone who has had the light of the Gospel permeate his life and who stops going to Church is lost. For where else has he to go? No wonder the Saviour told His apostles to leave the ninety and nine and find

those who are lost. I am sure the Saviour knew the feelings for those lost sheep. And because the leaders came and found me again I will be always grateful, and will endeavour to serve the Lord with all my heart.

a report on the

GENEALOGICAL CONVENTION

ONE of the themes of the memorable British Mission Genealogical Convention held recently in Manchester stressed the spreading of the understanding and desire to do genealogical work through home teaching. Each District Genealogical Supervisor present left with a clear vision of the programme of home teaching and of the rewards it can bring to both teacher and family. Talking on the subject, Sister Edna Bates put forward the reminder that those engaged in genealogical work are helping to prepare the way for the Millennium, and that the home teaching programme can be a big factor in this preparation.

Brother Victor Palmer, the mission genealogical board chairman, presided and conducted the meetings. He and Sister Lily Adkin took the foundation of their training course from the book, *A Basic Course in Genealogy*. The course ready, Brother Wilfrid Clark of Wythenshawe accepted the responsibility for housing and President T. Bowring Woodbury personally invited each district supervisor. And though one brother had to walk for three hours to make his bus connection, and a sister had to travel from Norwich to London and then to Manchester, each supervisor came; and the result was a tremendously successful convention.

A recorded message from President Woodbury opened the sessions, and

outlined the inspirational way the spirit of Elijah is promoting great developments in genealogy in Britain. During the course of the meetings, Brother Clark, Brother Palmer, Sister Adkin, Brother William Fagan and Sister Margaret Bury spoke. Sister Bury's own Book of Remembrance turned out to be a specially attractive feature, as did Brother Clark's series of reference works for genealogists.

To cap an eventful and inspiring week-end, Temple Recorder Harold Dent spoke on the work of genealogy in relation to the Temple baptisms, endowments and sealings.

The following week the supervisors expressed their appreciation, by mail, and their determination, because of this British Mission Genealogical Convention, to carry the New Era spirit into the genealogical work of the British Latter-day Saints.

Those supervisors attending were: John Joseph, Birmingham; John Crabtree, Bristol; Margaret Thompson, Hull; John Holden, Ireland; Barbara Whitaker, Leeds; Ambrose Worthington, Liverpool; George Mosdell, North London; Jean Darling, South London; Alan Crookell, Manchester; Marjorie Cuthbertson, Newcastle; Mildred Jennis, Norwich; George Whinfield, Nottingham; Doris Gregson, Scotland; William Fagan, Sheffield; Thomas Appleby, Wales.

VISITORS to the Temple are most numerous on the week-ends. Sometimes more than 200 come on Sundays, but they also come during the week.

A fine couple came from Cardiff, Wales, in a rainstorm. They had hunted for the Temple and were elated to find it. They took motion pictures of the building and grounds, and then talked to the Temple guides in what proved to be a very impressive visit. They knew of the Tabernacle Choir and were disappointed that they had been on holiday when the choir sang in Wales. However, several Mormon hymn-books had been left there and one was seen by this couple. They were Baptists and in their Baptist Choir they learned "Come, Come Ye Saints." The couple sang the first verse for the guides like true Latter-day Saints. They said it was a genuine inspiration to them and bought a copy of *The Book of Mormon* to take home with them.

Each Sunday a retired gentleman drives from London, bringing a car filled with people to see the Temple. He says "I never cease to marvel at its beauty, and it makes me feel good to be here." He always brings his guests to the information bureau and requests that they be given literature. One of the guides thinks he is like Nicodemus of old: impressed with the workings and teachings of the Church and wanting to do something about it, but like Nicodemus he asks, "How can a man be born when he is old?" Training and tradition might keep him

from baptism so late in life, but he is bringing many of the younger generation and exposing them to its influence.

One evening Brother Gus Dyer sat alone in the information bureau office. Everything was quiet, but he felt suddenly impressed to look outside. There he found a man, standing alone and waiting. After Brother Dyer greeted him, he said, "Is this the place where you teach of a strange spirit world to which the dead depart?" That question was like sweet music to Brother Dyer's ears. For he began to teach the visitor of the beautiful teaching of the spirit world and how our Heavenly Father was indeed the Father of our spirits. He was told of the nature of spirits and the example of Christ's own departure to the spirit world while his body remained on earth. And the man said he found it difficult to comprehend any place where we might go after we are dead. "You see," he said, "It is not the principles you teach, but it is you and your people, your peace of mind, your cheerfulness and your way of life that draw me to you." He took a load of literature and promised to return.

Even outsiders who walk or drive by the Temple at night when the floodlights are upon it gaze in reverence at the awesome spire. Last month Temple President Selvoy J. Boyer said the Temple would be a sentinel of God to this people. His words are finding fulfilment already in the choice individuals who are learning of the Gospel through its beauty and spiritual attraction.

by Charles H. Bradford



THE PRISON— HOUSE DOCTRINE

The unique Mormon teaching that proclaims
the universal scope of the laws of salvation

THERE IS a phase of the mission of Christ which is not understood by the general Christian world. It is exclusive with the Restored Church of Jesus Christ. This doctrine is taught plainly in the Bible, but even we would gloss over it with the rest of the Christian world were it not for latter-

day revelations and heavenly visitations concerning it.

This is a strange doctrine, one shrouded in many misunderstandings by Christians and heathens alike. Yet it is one of the doctrines on which we pin our claim to the complete Kingdom of God. If this doctrine is false,

our Church is false. (We stand or fall on any one of our doctrines. There cannot be some truth, some error, in Christ's kingdom. If any one of our teachings is false, we lose our right to claim the Kingdom, and we would ask all Christian sects to be as honest.) However, if this doctrine is true, it is one more evidence that this Church is what it claims to be.

The Mission of Christ in Prophecy

Isaiah has given probably the most complete set of Biblical¹ prophecies of Christ's mission. Isaiah establishes Him as "Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace".² The Christ was to be born of a virgin, and would be called—among other titles—"Immanuel".³ He would belong to the family of Jesse.⁴ He would be the foundation stone, even the corner stone of Zion.⁵ His ways would be different from the ways of the world, and His thoughts, being heavenly and spiritual, would be higher than the thoughts of men.⁶ He would be the Light of the World—to Jew and Gentile.⁷ He would be "despised and rejected of men", and would take upon himself their sorrows and griefs. And while we, like sheep, go astray, God will lay "on him the iniquity of us all", or in other words, Christ would be made "intercession for the transgressors".⁸

All of these prophecies are understood and appreciated by the Christian world in general. We have no exclusive jurisdiction here, though even in these

prophecies the depth of the mission of Christ can only be fully appreciated in the perspective of the full plan of salvation as taught by this Church.

The "Prison-House" Mission

There is an aspect of Christ's Mission discussed by Isaiah which, as mentioned above, has been unperceived by the Christian world. This might be called the "prison-house" mission. Let us return to Isaiah for references. Isaiah was permitted to see the fate of the rebellious offenders against righteousness, and likewise the fate of those who had no opportunity to accept true righteousness because there were no authorised ministers to teach them. His agonising vision was in part lightened, however, by the vision of the deliverance that would be provided.

"And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth.

*"And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited."*⁹

And specifically applying the keys of the "prison house" mission to Jesus Christ, Isaiah saw this vision of the universality of the Saviour's atoning triumph:

*"I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant to the people, for a light to the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house."*¹⁰

Further says Isaiah concerning Christ's work:

"...he hath sent me to bind up the brokenhearted, to proclaim liberty to the
(continued on page 394)

Charles H. Bradford, an instructor at the Brigham Young University, is currently on leave from that position and acting as legislative assistant to United States Senator Wallace F. Bennett in Washington, D.C.



a merry
Christmas card
from the
Woodburys and all
the missionaries



standing: Wendy Woodbury,
David Michael Stevens,
Cherie Woodbury Stevens,
T. Bowring Woodbury II,
sitting: President T. Bowring Woodbury
and his grandson David Michael Stevens,
Sister Beulah Woodbury
and her granddaughter, Michelle Woodbury Stevens

HAPPY HOLIDAYS

We don't need special days to express our love for all of you. We love you with all our hearts, every minute of every day. You make it so easy to love you. You are so gracious in your lives, so generous in your service, so good in your goodness, that love follows feelings of great respect and deep appreciation.

Because God gave us His precious First Born, whose birth we celebrate, we love life, for it is now life eternal. Because of His sacrifice, life now holds purpose, dignity and direction. Because of His example, even to love of enemy, we love as few in the world do, for we try to love all of God's children, unto their ultimate exaltation.

And our love for them brings service into our lives, which is the sweetest word in the world, next to love. So, in this Holiday Season, we send our love. Because you love the Lord, we love you. And, our hearts are warm and mellow, as we express this love to you, this

Christmastime.

The Woodbury Family

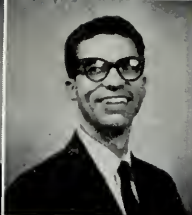




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second counsellor
honeyville, utah



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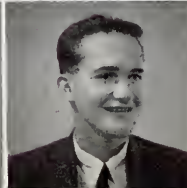


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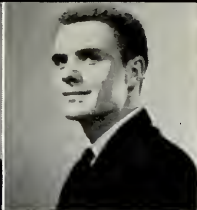
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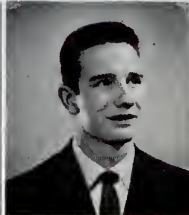
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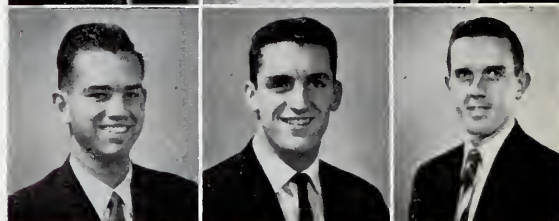
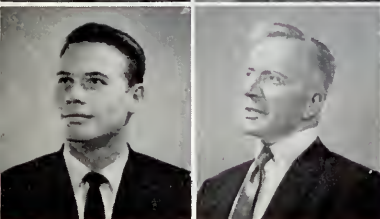
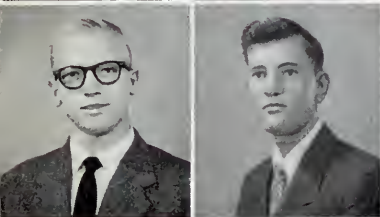
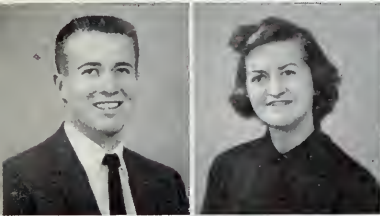
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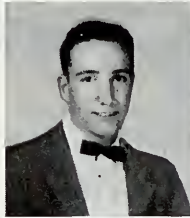


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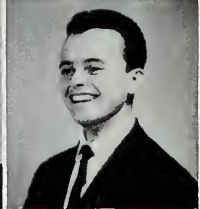
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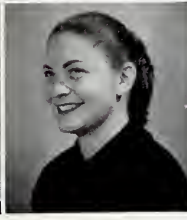


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preston, idaho

LYNN L. BISHOP
salt lake city, utah

JOHN T. EVANS
salt lake city, utah

JOHN R. ARNOLD
redondo beach,
california

HELEN T. STARLEY
delta, utah

NORWICH

ROBERT F. PARKER
logan, utah



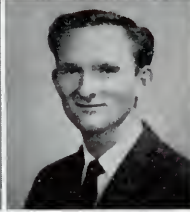
DAVID R. CALLISTER
district president
glendale, california

BUDD L. MADSEN
rupert, idaho



CRAIG S. MCCUNE
salt lake city, utah

DEE ANN RICKS
tacoma, washington



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richfield, utah

JANET DAVIS
spanish fork, utah



DON L. HARDING
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DRAYTON G. NUTTALL
sacramento, california



DEAN PRISBREY
brigham city, utah

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calgary, alberta

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supervising elder
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salt lake city, utah

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murray, utah

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PAUL F. DAY
provo, utah

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warner, alberta

E. GARY SMITH
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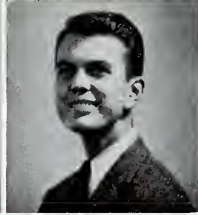
LARRY W. PULSIPHER
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DIX A. NEWELL
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SHEFFIELD



WILLARD L. ALLEN
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ALAN B. MACWHINNEY
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woodcross, utah

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ROBERT C. SHARP
salt lake city, utah

DALE M. HOLMES
brigham city, utah

BEN N. BRYCE
pima, arizona

Some missionaries arrived in Britain too late to have their pictures included here. They are William M. Earl from Salt Lake City, Utah, assigned to Wales; Gaylen Grover from Ogden, Utah, assigned to Nottingham; Robert N. Hurst from Logan, Utah, assigned to Wales; LeRoy G. Matthews from Virgin, Utah, assigned to South London; Harold D. Newey from Huntsville, Utah, assigned to Norwich; Lafayette S. Parkin from Idaho Falls, Idaho, assigned to Liverpool; Douglas A. Robbins from Salt Lake City, Utah, assigned to Wales; Dennis A. Young from Fullerton, California, assigned to North London.

WALES

Prison House Doctrine (*continued*)

captives, and the opening of the prison to them that are bound."¹¹

That Christ was to be the fulfilment of this work is made evident in Luke. We read that Christ began his ministry by entering the synagogue on the Sabbath day and reading from the book of Isaiah. He quoted the above passage; then, commenting on what He had read, told the Jews that "this day is the scripture fulfilled in your ears."¹² By this He meant that His ministry was to inaugurate these blessings for both the living and the dead. Although His listeners were hearing the scripture that day, the opening of the prison and deliverance of the captives would necessarily take place at a later time.¹³

The question now arises: Where in the New Testament do we find the actual fulfilment of the "prison house" prophecies? The most careful study will reveal that there is no reference anywhere which shows Christ visiting "prisoners or releasing prisoners from captivity" while He was here in mortal flesh. This fact creates a dilemma for the general Christian world. But to those in the clarifying light of latter-day revelation, the answer is a simple one.

First, it is necessary here to remind oneself that death does not end conscious existence. A body is merely a mortal covering for the real life, the real intelligence, the real personality. As James says, "... the body without the spirit is dead..."¹⁴ Or as John said, "It is the spirit that quickeneth."¹⁵ Christ accepted as a matter of fact that dead bodies do not mean dead men, when he said,

*"Verily, verily, I say unto you, the hour is coming and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live."*¹⁶

The reference to "live" meant eternal life, or life in the Celestial Kingdom. He clarified it by saying,

*"Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."*¹⁷

Knowing then that life does not end at the cold tomb, perhaps we can follow Christ into the spirit world for an answer to the "prison house" dilemma.

To set the stage, we will follow the conversation of Christ and the malefactors as they hung on their death crosses. To the penitent transgressor who pleaded remembrance when Christ should come into his kingdom, Christ answered, "Verily, I say unto thee, Today shalt thou be with me in paradise."¹⁸ This "paradise" was not heaven.¹⁹ This becomes clear when we note the Saviour's words to Mary Magdalene, who was present on the third day following the crucifixion. Weeping at the empty tomb, she was stopped when Jesus called her name. She answered "Master!" and apparently was about to touch him, when he said,

*"Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father and your Father; and to my God and your God."*²⁰

Heaven to be heaven must be the abode of our Eternal Father; therefore, paradise cannot be heaven.

What did Christ do in Paradise? Peter gives us the answer:

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit; by

which also he went and preached unto the spirits in prison, which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is eight souls were saved by water."²¹

And,

"For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."²²

That is, while Christ's mortal body lay in the tomb, He, in His spirit body, taught the Gospel to those who had not yet received it—in this case those who had been disobedient during the days of Noah.

At last here is the answer to the "prison house" question. The mission occurred after the mortal sojourn of Christ, but nonetheless was a literal fulfilment of Isaiah's prophecy:

"that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited."²³

And again,

"...he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."²⁴

In the spirit world are two divisions: the "abode" of the righteous and the "abode" of the wicked.²⁵ There are they who have accepted and lived the Gospel and they who have not accepted or lived the Gospel. The prophet Alma said:

"Now, concerning the state of the soul between death and the resurrection... the spirits of those who are righteous are received into a state of happiness, which is called paradise, a state of rest, a state of

peace... And then it shall come to pass, that the spirits of the wicked... shall be cast into outer darkness; there shall be weeping and wailing and gnashing of teeth, and this because of their own iniquity, being led captive by the will of the devil. Now this is the state of the wicked... as well as the righteous in paradise until the time of their resurrection."²⁶

It is necessary that those in the "prison house" be visited and taught the Gospel, for two fundamental reasons: (1) To fulfill the prophecy that "every knee should bow and that every tongue confess that Jesus is Christ the Lord."²⁷ (2) To allow the fulfilment of the justice of God. Every year millions die having never heard the name of Jesus Christ. At the present time there are approximately 2.8 billion people on the earth.²⁸ Of these approximately 820 million,²⁹ or about 29 per cent, are Christians; of these only about 1.5 million belong to the true Church (and, as in the parable of the Virgins, probably about one-half of these are worthy).

Suppose we could be present to look over Christ's shoulder at the judgment bar. As each person came by for judgment, Christ would look on him and ask, "Have you believed on My name? Have you studied My Gospel? Have you been baptised in My name?" According to the figures, seven out of 10 will say, "Who are you?" Christ will reply, "I am Jesus Christ the Saviour of the World." Seven out of ten will say, "Why, I've never heard of you."³⁰ And, of course, the vast majority of the 820 million Christians have never studied His true Gospel.

Where is justice? Mr. Jones, living in England, hears the Gospel, accepts it, lives it, is received into the Kingdom of God. Mister Smithski of Russia

does not hear the Gospel, hence has no chance to accept it; and therefore at the judgment bar is rejected and confined to "hell".³¹

The general Christian world—and most other world religions—has no answer to this injustice. In fact, some of the brilliant minds of the earth have turned to atheism for that reason. Robert Ingersoll is believed to have said:

"The reason I will not accept that Christian Doctrine is because they have something only for those few living persons and nothing for the dead."

Well might thinking individuals of the earth feel as did the heathen Frisian Chief who was about to be baptised by one of the henchmen of the warrior king, Charles the Hammer. As he was about to step into the baptismal font, a question came to him: "Where are my dead forefathers at present?" The Bishop's answer was, "In hell, with all other unbelievers." This caused the chief to change his mind. He refused baptism, saying,

*"Then will I rather feast with my ancestors in the halls of Woden than dwell with your little starveling band of Christians in heaven."*²³

It is in a setting such as this that one can appreciate the scope and beauty of the Gospel of Jesus Christ. President Joseph F. Smith has given us probably the most explicit example of this doctrine in action. Concerning his thrilling vision of the spirit world, he records this:

"I beheld that the faithful elders of this dispensation, when they depart from mortal life, continue their labours in the preaching of the gospel of repentance and redemption, through the sacrifice of the only Begotten Son of God, among those

*who are in darkness and under the bondage of sin in the great world of the spirits of the dead."*³³

Christ, then, holds the keys to the "prison-house" mission; but bearers of Christ's priesthood participate in this sacred work beyond the veil. It is a strange doctrine to the general Christian world. It is a just and inspiring doctrine to those who have the Gospel in its fullness. The teaching is one more evidence of the divinity of the Church of Jesus Christ of Latter-day Saints—a biblical doctrine taught exclusively by this Church.

There are some vital corollaries to the "prison house" scriptures which are necessary to complete the pattern of salvation for the dead. After the "prisoners" have heard the Gospel of Christ in the spirit prison, what then? What did Christ preach to them? That they were to stay there? Certainly not. He and the "prison-house" missionaries today are not there just to harrow up the souls of the dead. If so, then Christ died in vain. Well do the words of Paul apply here:

*"For to this end Christ both died and rose, and revived, that he might be Lord both of the dead and the living . . . for we shall all stand before the judgment seat of Christ."*³⁴

Christ has assigned missionaries to teach those sons and daughters of God the Gospel of Jesus in the hope that they will accept it, repent of their sins, and receive the ordinances which are to be performed in their behalf. The fact that the Gospel is taught to the dead necessarily implies the possibility of the dead accepting it and availing themselves of the saving ordinances. Any other conclusion makes a mockery of God.

Suppose some of these people do accept the Gospel. What then? The

scriptures are plain in outlining the saving principles and ordinances of the Gospel. The fact that a man dies without them does not release him from the obligation of partaking of the saving ordinances.

With regard to one of the basic saving ordinances—baptism—and to which this article is confined, the words of Christ to Nicodemus are plain:

“Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.”³⁵

To his disciples, he said,

“Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptised shall be saved; but he that believeth not shall be damned.”³⁶

This creates a problem for the spirits in prison. Baptism is a physical ordinance involving the physical substance water. Much as logic forbids harrowing up these souls, do conditions make this necessary? “You can hear the beauties of the Gospel, but your status will not allow you to have the saving ordinances that will admit you to the Celestial Kingdom.” This would certainly be less than justice.

The Church teaches that a person can stand as proxy and accept vicariously the saving ordinances for a dead person. This idea is certainly not new. Christ himself was a vicarious sacrifice for all mankind. More practically, a real estate executor discharging the real property of a dead person acts just as validly as if the dead man himself had handled it.

But the non-believer answers, “That may be true in worldly legal matters, but it can never be true in Gospel

matters.” However, the antagonist can be met with the words of Paul to the Corinthians:

“Else what shall they do which are baptised for the dead, if the dead rise not at all? Why are they then baptised for the dead?”³⁷

This scripture is a hard pill for the antagonists to swallow. Every device of logic has been attempted to explain it away. But the true meaning stands.

A good Saint in Bluefield, West Virginia, had a simple but powerful experience. A Jehovah’s Witness called at Brother Halderman’s home and engaged him in gospel conversation. After Brother Halderman quoted 1 Cor. 15:29, the “Witness” said, “Let me see your Bible.” She read the scripture and then thoughtfully turned to the flyleaf. “There’s your trouble,” she said, “You use the King James version. Let me get my Bible.” She returned in a few moments toting a Moffat translation. She confidently opened it to 1 Cor. 15:29, with the comment, “Let’s see what the passage really means.” To her embarrassment, it read:

“Otherwise, if there is no such thing as a resurrection, what is the meaning of people getting baptised on behalf of their dead? If dead men do not rise at all, why do people get baptised on their behalf?”

This is even more clear than the King James version. Obviously the L.D.S. approach is the only consistent one.

However, not all who have a proxy baptism performed for them will accept the Gospel. Free agency is the divine right of every human soul. Likewise, death does not change a person’s basic personality. Said Alma

“... that same spirit which doth possess your bodies at the time that ye go out of

this life, that same spirit will have power to possess your body in that eternal world."³³

Yet the opportunity must be given to all.

Nor is this a doctrine of "second chance". There is no proof anywhere in the scriptures that those who reject the Gospel in this life, who have had an adequate explanation and opportunity, can obtain the Celestial Kingdom. In fact, those "Who received not the testimony of Jesus in the flesh, but afterwards received it"³⁹ can attain no better than the Terrestrial Kingdom.

But those "prisoners" who would have received the Gospel had they been given the opportunity (and it will be given them in the spirit world), shall still be heirs of the Celestial Kingdom—contingent upon the saving ordinances performed for them on earth.

A Concluding Plea

Obadiah saw the day when the above-mentioned contingency would be fulfilled: "But upon Mount Zion shall be deliverance . . . and Saviours shall come upon Mount Zion . . ." ⁴⁰ The Latter-day Saints are literally acting as Saviours in the Temples of God in these days, in the performing of ordinances for their kindred dead. It is their testimony to the world that Elijah has come to earth to restore the doctrine which "shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers".⁴¹ On April 3, 1836, at the dedication of the Kirtland Temple, Joseph Smith and Oliver Cowdery recorded that:

"After this vision had closed, another great and glorious vision burst upon us;

for Elijah the prophet, who was taken to heaven without tasting death, stood before us, and said:

"Behold, the time has fully come which was spoken of by the mouth of Malachi—testifying that he (Elijah) should be sent, before the great and dreadful day of the Lord come—

"To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse—

"Therefore, the keys of this dispensation are committed into your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at the doors."⁴²

With the charge placed upon us by Elijah there is much work for the Latter-day Saints to do. Work for the "prisoners" has and will continue to increase in intensity. The new London Temple is another evidence of the seriousness with which our leaders are taking this doctrine. Will we as members do the same?

"Brethren, shall we not go on in so great a cause? . . . Let your hearts rejoice, and be exceeding glad. Let the earth break forth into singing. Let the dead speak forth anthems of eternal praise to the King Immanuel, who hath ordained, before the world was, that which would enable us to redeem them out of their prison; for the prisoners shall go free."⁴³

Our participation in this great work might well be the means to our own salvation. The following story is appropriate.

There once was a city on the Chinese coast that was dangerously susceptible to any large tidal wave. One citizen of the area, however, lived high upon the hill and could see far out into the ocean. One day, this man saw a huge tidal wave coming in that

would have washed out the city below. His heart went out to his friends there. To draw their attention he set fire to his barns, his hay stacks and other of his precious possessions.

It took but a short time for the villagers below to notice the plight of their good friend on the hill. All citizens immediately took every bucket, pail, tin, and other available container, filled them with water, and dashed up the hillside. As they approached the summit, they could see in the distance the approaching wave. They then pondered the moral of the story: "By trying to save their friend, they had in the process saved themselves."

The words of the Prophet Joseph Smith make a fitting conclusion:

"And now, my dearly beloved brethren, and sisters, let me assure you that these are principles in relation to the dead and the living that cannot be lightly passed over, as pertaining to our salvation. For their salvation is necessary and essential to our salvation, as Paul says concerning the fathers—that they without us cannot be made perfect—neither can we without our dead be made perfect."⁴⁴

References

- ¹ However, Nephi, Jacob, King Benjamin, Alma, Samuel and others in the Book of Mormon are not to be outdone. And of course Jeremiah, Ezekiel, Micah, Hosea and Zechariah made important contributions to this prophetic portfolio.
- ² Isaiah 9:6.
- ³ Isaiah 17:4.
- ⁴ Isaiah 11:1, 10.
- ⁵ Isaiah 28:16.
- ⁶ Isaiah 55:8, 9.
- ⁷ Isaiah 49:6; 61:3.
- ⁸ Isaiah 53.
- ⁹ Isaiah 24:21-22.
- ¹⁰ Isaiah 42:6-7.
- ¹² See Luke 4:18-21.
- ¹¹ Isaiah 61:1.
- ¹³ See *Teachings of the Prophet Joseph Smith*, p. 219; and Joseph Fielding Smith, *The Way to Perfection*, p. 177.
- ¹⁴ James 2:27.
- ¹⁵ John 6:63.
- ¹⁶ John 5:25.
- ¹⁷ John 5:28-29.
- ¹⁸ Luke 23:43.
- ¹⁹ I defer discussion in this article as to the exact definition of paradise, except to show that it is not heaven. The term is sometimes used to mean the general world of departed spirits. Or the more strict meaning is the state of the righteous spirits (Alma 34:12). See Talmage, *Jesus the Christ*, Chapter 36, note 1.
- ²⁰ John 20:17.
- ²¹ Peter 3:18-20.
- ²² 2 Peter 4:6.
- ²³ Isaiah 24:21-22.
- ²⁴ Isaiah 61:1.
- ²⁵ The term "abode" is probably only figurative. The actual division may be only a state of mind or a condition.
- ²⁶ Alma 40:11-14.
- ²⁷ Phillipians 2:10-11.
- ²⁸ Based on Library of Congress, U.S., estimate of 2.691 billion in 1955.
- ²⁹ Library of Congress, U.S.
- ³⁰ This is figurative. As a matter of fact, a large portion of non-Christians have at least heard of Christ. However, the majority know little or nothing of His Gospel.
- ³¹ Defined here as anything less than the Celestial Kingdom.
- ³² Believed to be from Motley, J. L. *Rise of the Dutch Republic*.
- ³³ Smith, Joseph F., *Gospel Doctrine*, p. 476.
- ³⁴ Romans 14:9-10.
- ³⁵ John 3:5.
- ³⁶ Mark 16:15-16.
- ³⁷ 1 Corinthians 15:29.
- ³⁸ Alma 34:34.
- ³⁹ D. & C. 76:74, also verse 73.
- ⁴⁰ Obadiah 1:17, 21.
- ⁴¹ Malachi 4:6.
- ⁴² D. & C. 110:13-16.
- ⁴³ D. & C. 128:22.
- ⁴⁴ D. & C. 128:15.

AROUND THE BRITISH MISSION

Birmingham

Nuneaton M.I.A. presented a musical programme on October 1 which featured the Edgewick Male Voice Choir, six young men from the Coventry area who spend much of their free time entertaining sick and aged people.

Bristol

Guy Fawkes Day in Cheltenham was one of traditional festivity despite a heavy rain. There was a huge bon-fire and a very sinister Guy, which, along with the fireworks display and Sister

Mason's hot dogs, made the evening a great success.

Hull

In response to an appeal made by the Lord Mayor of Hull to all religious groups in the city for donations to the fund for Camp Parsch Refugees in Austria, Hull Branch decided to contribute the proceeds from the first concert to be held in the new extension to the Chapel. In spite of the short time available for preparing the stage-set, a full programme was presented to a

large audience and the fund was increased by £18 7s. 6d.

All who dared walk through "Spook Alley" at Grimsby on October 31 with its claps of thunder, dangling skeletons, ghosts and splashes of icy cold water were rewarded when they finally emerged into the recreation room, where a fine social and dance was held.

Ireland

Belfast M.I.A. broke new ground with a Physical Culture Night recently. While the men tried their skill at weight-lifting, the ladies exercised with some Irish Dancing.

Leeds

Visitors to the Bradford Chapel for District Conference recently saw no signs of the frenzied activity which had lasted until a few hours before Conference was due to begin. The contractors who were building the extension to the Chapel expressed their admiration for the Saints' industry, especially on the occasions when work continued into the early hours of the morning. On Sunday morning the building was gleaming like a new pin—even if the paint was not quite dry. One elderly sister set a fine example to her juniors by scrubbing floors continuously for over six hours while the Priesthood polished the brass pipes on the baptismal font until they shone like gold.

Liverpool

Liverpool District Saints have been going in force to see the Blackpool illuminations. Burnley Branch went on October 18 and included a visit to the show on the Central Pier; Southport went twice, once on October 1 and again on October 7.

To raise funds for sports equipment for the M.I.A., Preston Branch held a house party at the home of Brother and Sister Ronald Hay on October 3.

Games were enjoyed and refreshments were in the form of a "Jacob's Join."

At a farewell fireside at Burnley, Brother Horace Deboo presented a wallet to Elder Bryan Drennan, the former branch president, in appreciation for his services to the branch.

Christmas festivities have been in the minds of Wigan Saints recently, and to raise money necessary for these the Sunday School sponsored a Hot-Pot Supper. The children had a great time when a well-known visitor performed a spot of magic for them.

Manchester

Margaret Elizabeth Waring has recently gained her M.I.A. Individual Award. It is the first award to be received by a member of Radcliffe Branch.

An ambitious district project achieved outstanding success recently. It was a one-day Teacher-Training Course held in Rochdale on October 18 and directed by District Sunday School Superintendent Angus McCuaig.

The sessions included instruction on teaching by Brother James Wood, on nursery teaching by Sister Jean Dale, on Genealogy by Brother Wilfrid Clark and on M.I.A. by Brother Herbert Woodhead. Brother F. Gilbert acted, staged a demonstration programmes to bolster these instructions and also showed two films. Sister Dorothy Woodhead was the scribe.

Following the training a delicious hot lunch was served by Brother and Sister Harry Withington.

Newcastle

Newton Aycliffe was the locale chosen by Darlington Priesthood for a social recently. Elder Bill R. Anderson, anticipating his return home, took the

opportunity to auction some clothing to benefit the Building Fund. The giving was a two-way affair that evening, because Elder Anderson received an autograph book from the branch.

When Sister Leonora M. Edwards celebrated the 50th anniversary of her baptism recently, she was fêted by Darlington Relief Society at the "White Horse Hotel". An autographed book presented by the sisters will help her retain happy memories of the festive occasion.

Elder Orson Bowler also will have tangible memories of his stay in the British Mission because at his farewell party held at Newcastle on October 22, he was presented with a book on England.

North London

Congratulations to Sister Abigail Cox of Luton who recently celebrated her 99th birthday on November 2. Despite her advanced years Sister Cox attends her meetings regularly and never misses Conference. We look forward to congratulating her on her centenary next year.

The Christmas-minded Luton M.I.A. held a Hallowe'en Party on October 30 to raise money for the children's Christmas party.

Nottingham

If you had attended Mansfield's "Record Hop" on October 11 and had some energy left after dancing, you could have worked it off by playing table tennis. The whole evening was successful, and the building fund and Welfare benefitted from the proceeds.

South London

Horror stories and hula-hooping formed the programme of the candlelit Hallowe'en Party at Bournemouth on October 27.

Bournemouth Branch was happy to welcome many guests, including the South London District Presidency, to their social on October 25. The Sunday School shared the honours with Elder Hunter, who was celebrating his 21st birthday and who received a "Guide to Bournemouth" as well as a cake and the traditional key of the door.

Sheffield

Usually Doncaster and Barnsley members have to leave District meetings early in order to catch the last bus home, but the programme prepared for October 25 convinced them to hire buses for themselves so that they could stay longer, and they were not disappointed because it was of an exceptionally high standard.

Scotland

Although the Edinburgh M.I.A. basketball team were well beaten when they met one of the top league teams at the Pleasaunce Gymnasium on October 14, they weren't at all discouraged and thoroughly enjoyed the game.

Aberdeen M.I.A. held their Hallowe'en Party on October 28 and had a variety of activities, culminating in a story which provided a spine-chilling climax to the evening. The Primary had to wait until the 31st for their party, which gave them extra time to prepare their fancy dress costumes and turnip lanterns.

Another Harvest Ball was presented in the Scottish District on the eve of district conference—and this one was the best ever. Sponsored as always by the M.I.A., it welcomed President and Sister T. Bowring Woodbury and their daughter Wendy and President and Sister Selvoy J. Boyer. The theme of the occasion was embodied in two elaborate mirror-paintings by Sister

Rudd of Paisley. One, at the end of the Ballroom, was on a large floor-to-ceiling mirror, and depicted a pool surrounded by trees and overlooked with a beautiful harvest moon which the pool reflected. The other painting decorated the main staircase.

Each guest received a programme upon entrance that announced that the evening was going to be lively and varied. Some of the dances were the Eightsome Reel, Gay Gordons, the Dashing White Sergeant and many others. And for the intermission Airdrie Branch gave an exhibition of Country Dancing and Sister Maureen Taylor of Paisley sang "Moonlight Serenade" so beautifully that she was called back for an encore.

Not the least important part of the evening was Sister Woodbury's presentation of Golden Gleaner Certificates to Sisters Jean Kelly and Agnes Thom, both of Airdrie. And then the District gave Sister Woodbury a pin-cushion with a Royal Stewart tartan covering with a matching handkerchief and a gaily-dressed Highland doll, and President Woodbury a Dress Gordon tie and clip. When the Boyers entered later in the evening, their surprise presence evoked a loud ovation from the Scottish Saints who remember them so well.

Engagements

Fullwood - Bourne: The engagement of Rodney Fullwood and Brenda Bourne of Liverpool was announced on October 25.

Marriages

Barnes: Eric Barnes and Dilys Joan Carpenter were married April 5, 1958, at Christchurch, Hampshire.

Hardy: Brian Hardy and Maureen Christine Fullwood were married October 4, at Eckington, Derbyshire.

Births and Blessings

Elliott: To Thomas William and Connie Elliott of Chesterfield, a daughter, Vivienne Constance, born October 10, 1957; blessed October 19, 1958, by Jerry M. Hiatt.

Elliott: To Thomas William and Connie Elliott of Chesterfield, a son, Robin William, born August 8; blessed October 19, by Albert B. Parsons.

Morecroft: To Brian and Matilda Morecroft of Bristol, a son, Richard Mark, born September 24; blessed October 26, 1958, by James La-Moyne Roberts.

Coburn: To Welton and Sheila Coburn of Ipswich, a daughter, Julie Frances Margaret, born July 30; blessed October 5, by Welton W. Coburn.

Elkins: To Randolph Rajotte and Lois May Elkins, of Ipswich, a daughter, Myra Ann, born June 8; blessed October 5, by Jeffrey F. Packe.

Critchfield: To Daren Frederick and Joline Critchfield of Ipswich, a son, Robert Daren, born August 21; blessed October 5, by Daren Critchfield.

Denham: To George and Daisy Denham of Darlington, a son, Nelson Paul George, born April 23; blessed November 2, by Mark Dee Jeffs.

Hackney: To Kenneth and Alice Maria Hackney of Chesterfield, a daughter, Sylvia Jillian, born January 21, 1952; blessed October 26, by Jerry M. Hiatt.

Hackney: To Kenneth and Alice Hackney of Chesterfield, a daughter, Jacqueline Ann, born April 15, 1953; blessed October 26, 1958, by Richard E. Marshall.

Bradley: To Ronald and Margaret Bradley of Chesterfield, a son, Peter John James, born May 28, 1957; blessed October 26, 1958, by Albert B. Parsons.

Tremlett: To Antony and Loma Tremlett of South Shields, a son, Michael George, born August 23, 1956; blessed October 26, 1958, by Norman Dunn.

Howarth: To John Frederick and Hermoine Dolores Howarth of Liverpool, a daughter, Dawn Jacqueline, born October 3; blessed November 9, by John Alan Cubbon.

Deacon: To David and Elsie Deacon of South Shields, a daughter, Elsie Carole, born January 18, 1957; blessed October 26, 1958, by Norman Dunn.

Harris: To John Reginald and Maureen Irene Harris of Cheltenham, a daughter, Frances Elaine, born August 18; blessed October 5, by John Reginald Harris.

Manning: To David James and Jean Margaret Manning of Peterborough, a daughter, Anne-liese, born April 8; blessed May 8, by George Thomas Quesne.

Brown: To Allan Lee and Helen Brown of Peterborough, a son, Jeffrey James, born August 18; blessed October 5, by George T. Quesne.

Lawrance: To David Eric and Shielah Lawrance of Newchapel, a son, Stephen Mark, born August 7; blessed October 5, by John B. Anderson.

Foster: To Arthur and Mary Foster of Doncaster, a son, Nigel Andrew, born July 21; blessed September 14, by Elder Dix Anderson Newell.

Thomas: To Leslie and Sylvia Thomas of Swansea, a daughter, Susan Dawson, born May 24, 1957; blessed October 5, 1958, by Dale Martin Holmes.

Thomas: To Leslie and Sylvia Thomas of Swansea, a son, Christopher John, born December 15, 1953; blessed October 5, 1958, by Clynn Wells Richman.

Hopkins: To Frederick and Mary Hopkins of Hull, a son, Alan Norman, born July 22; blessed October 5, by Gerald R. Aubery.

Powell: To Dale and Enid Powell of St. Albans, a son, Clifford Dale, born August 13; blessed September 14, by Dale G. Powell.

Terry: To Albert Edward and Margaret Gladys Terry of Brighton, a son, Jonathan Paul, born September 5; blessed September 21, by George Woodgate.

Tuohy: To George Oliver and Jean Eileen Tuohy of Brighton, a son, Philip George, born September 18; blessed October 12, by George Tuohy.

Tuohy: To George Oliver and Jean Eileen Tuohy of Brighton, a daughter, Elaine Judith, born September 18; blessed October 12, by Francis Jackson.

Williams: To Frank and Geraldine Williams of Halifax, a daughter, Jacquelyn, born June 26; blessed September 14, by George H. Smith.

Ekins: To Ervine and Barbara Ekins of Halifax, a daughter, Daila Mary, born November 13, 1953; blessed September 14, 1958, by Herbert Walker.

Olsen: To Richard Lynn and Alma Edith Olsen of Ipswich, a son, Andrew David, born May 5; blessed June 1, by Richard L. Olsen.

Ryder: To Leslie Stewart and Vera Doreen Ryder of Middlesbrough, a son, Stephen Paul; born May 31, 1954; blessed September 21, 1958, by Billie Ray Anderson.

Ryder: To Leslie Stewart and Vera Doreen Ryder of Middlesbrough, a son, Raymond Stewart; born May 13, 1952; blessed September 21, 1958, by Joseph Nephi Bousefield.

Martin: To Frank Horace and Doreen Martin of Wolverhampton, a son, Malcolm Frank, born February 13, 1951; blessed October 19, 1958, by John Craven.

Sweeney: To Paul William and Louise Sweeney of West Hartlepool, a daughter, Maureen, born June 25; blessed October 19, by Roger L. Bown.

Higginson: To John Mossman and Miriam Thorley Higginson of Nelson, a daughter, Valerie, born June 14; blessed September 14, by George Arthur Holmes.

Burgess: To Joseph and Veronica Burgess of Grimsby, a son, Paul Melvin, born July 15; blessed October 5, by Samuel E. Francis.

Laurie: To James and Doris Veronica Laurie of West Hartlepool, a daughter, Doris, born April 18; blessed May 4, by Gerald Alma Gyi.

Warburton: To John and Arlene Warburton of Radcliffe, a son, David John; blessed August 24, by John Warburton.

Ordinations

Birmingham

Peter Leonard Joyce of Northampton to Deacon

Howard Smith of Wolverhampton to Teacher

Robert Sherratt of Wolverhampton to Priest

Bristol

Brian Cyril West of Bristol to Deacon

Henry Ellis Burlton of Bristol to Deacon

Sidney Rennef of Cheltenham to Deacon

Leeds

Rennard Marsh of Bradford to Deacon

Donald Pelton of Huddersfield to Priest

Leslie Dufton of Huddersfield to Deacon

Roger Rhodes Burton of Leeds to Teacher

Norman Pacy Newill of Leeds to Teacher

John Anthony Buck of Leeds to Deacon

Liverpool

James Ellins of Burnley to Deacon

John William Jones of Liverpool to Priest

Brian Jones of Liverpool to Deacon

Arthur Elliot Bromley of Liverpool to Priest

Frederick William Peacock of Liverpool to Priest

David H. Kershaw of Burnley to Deacon

Manchester

Rudolph Hilbert of Radcliffe to Teacher

Eric Rowland Snelson of Radcliffe to Priest

Rudolph Hilbert of Radcliffe to Priest

Jack Norris Leeming of Radcliffe to Teacher

Kenneth Briggs of Oldham to Teacher

Kenneth Briggs of Oldham to Priest

George Jackson Beever of Oldham to Deacon

Newcastle

Ernest Crone of Sunderland to Teacher

Thomas Anthony Florey of Sunderland to Deacon

Albert James Florey of Sunderland to Deacon

William Hall of Sunderland to Deacon

Brian Smith of Sunderland to Priest

Keith Hughes of Sunderland to Priest

Alan Carabine of Sunderland to Teacher

John Thomas Andrew Dale of West Hartlepool to Elder

Kenneth Goddard of West Hartlepool to Elder

Angus Morrison Morris of South Shields to Deacon

North London

Robert Silcott of Reading to Teacher

Brian William Wilkinson of Reading to Teacher

George Victor Mosdell of Romford to Elder

Stanley George Timus of Luton to Elder

Norwich

Magnus George Rowland of Ipswich to Teacher

Cyril Wilson of Peterborough to Elder

Alfred G. Leach of Colchester to Deacon

Nottingham

Derek Springs of Eastwood to Teacher

Thomas Keith Plumb of Eastwood to Teacher

John Howard Flint of Eastwood to Teacher

John Stevenson Buxton of Eastwood to Priest

Ronald Antony Bonsor of Nottingham to Elder

Dennis Hunt of Hucknall to Elder

Roy Hammond of Hucknall to Elder

Oastler Montgomery of Nottingham to Elder

Brian Hayes of Nottingham to Elder

Leslie Howard Flint of Eastwood to Deacon

Thomas Haig Brown of Peterborough to Teacher

Scotland

Terence George Parle of Aberdeen to Teacher

George Allan of Airdrie to Priest

David Kerr Day of Edinburgh to Elder

Alexander Mutter Clark of Edinburgh to Elder

James West of Edinburgh to Elder

Douglas McKenzie High of Dundee to Deacon

George Fryer of Dundee to Deacon

William McGowan Adair of Glasgow to Elder

Sheffield

Peter George Ellison of Barnsley to Teacher

South London

Douglas Arthur Kenward of Newchapel to Teacher

David Eric Lawrance of Newchapel to Teacher

Baptisms

Hull

Moirá Gwen Hess of Hull

Olga Mary Hess of Hull

Florence Hess of Hull

Emil Gustav of Hull

Heather Turver of York

Margaret Ann Lloyd of Grimsby

David Wayne Crosby of Scunthorpe

Ireland

Mavis Irene Renfrew of Belfast

Andrew Binnie Scott of Belfast

Agnes Scott of Belfast

Andrew Renfrew of Belfast

Leeds

Janice Rowe of Halifax

Manchester

Irene Naven Webber of Rochdale

Frankland Gilbert of Rochdale

William Logan of Wythenshawe

Robert Henry Kennett of Wythenshawe

George Jackson Beever of Oldham

Ethel Beever of Oldham
 Craig Wilkinson Penney of Hyde
 Angela McCuaig of Rochdale

Newcastle
 Daisy Denham of Darlington
 George Parkin Denham of Darlington
 Doris Atkinson of Darlington
 Lydia Din of Newcastle
 Leslie Stewart Ryder of Middlesbrough
 Vera Doreen Ryder of Middlesbrough
 Malcolm Ryder of Middlesbrough
 Anthony Leslie Ryder of Middlesbrough

North London
 Amy Hilda Vasey of Reading
 Gale Elizabeth Stroud of Oxford
 Adrian Geoffrey Hobbs of St. Albans

Norwich
 Stephen Charles Manning of Peterborough
 Vivienne Seager of Colchester
 Susan Graee Vermillion of Cambridge

Nottingham
 William James Weston of Peterborough
 Diane Elizabeth Jones of Mansfield

Donald Hill of Derby
 Vera Hill of Derby
 Peggy Irene Marshall of Mansfield
 Harry Wilfred Jones of Mansfield
 Eileen Carlin Jones of Mansfield
 Auriel Richards of Peterborough
 Margaret Lily Limb of Mansfield
 Kenneth Limb of Mansfield
 Donald Richards of Peterborough
 Robert Edward Weston of Peterborough
 Wendy Sheila Taylor of Nottingham

Seotland
 Thomas Peter Cook of Edinburgh
 Helen Bow Proctor of Glasgow

Sheffield
 Doreen Gaseoyne of Sheffield
 Stephen Gaseoyne of Sheffield
 Thomas William Elliott of Chesterfield
 Connie Elliott of Chesterfield
 Lily May Griffin of Chesterfield
 Amilia Doris Barnes of Chesterfield
 Kenneth Hackney of Chesterfield
 Alicie Maria Hackney of Chesterfield
 Rennie Graham Bell of Sheffield
 Helen Bell of Sheffield

MISSIONARY ACTIVITIES

ARRIVALS:

October 28, 1958

Elder Elbert J. Eastmond, Jr.
 Elder Robert Ronald Spencer
 Elder Keith Bergquist Sorensen
 Elder Leon Peterson
 Elder Richard Wesley O'Brien
 Elder Gordon Wesley Stewart
 Elder Paul Frederiek Day
 Elder William Louis Asay

From

Provo, Utah
 Tillamook, Oregon
 Salt Lake City, Utah
 Salt Lake City, Utah
 Picture Butte, Alberta, Can.
 Rexburg, Idaho
 Provo, Utah
 Seattle, Washington

To

Birmingham
 Liverpool
 Leeds
 Ireland
 Sheffield
 Hull
 South London
 Nottingham

November 12, 1958

Elder Jack Harvey Pitts
 Elder Douglas Parsons Lawson, Jr.
 Elder Jeffrey Lee Circuit

Salt Lake City, Utah
 Salt Lake City, Utah
 Salt Lake City, Utah

Liverpool
 Bristol
 Wales

TRANSFERS:

	From	To	Date Effective
Sister Vonda Sedgwick	Nottingham	Leeds	November 10, 1958
Sister Arlene Toland	Leeds	Nottingham	November 10, 1958
Elder Lyle J. Cooper	North London	Manchester	November 14, 1958
Elder Clynn W. Riechman	Wales	North London	November 14, 1958
Elder Lyle J. Cooper	Liverpool	Leeds	November 24, 1958

APPOINTMENTS:

Elder Vern Maeser Young appointed District President and Supervising Elder of the Bristol District — November 28, 1958.

Sister Audrey Bell appointed Mission Accountant — effective January 9, 1959.

Elder Lyle J. Cooper appointed District President and Supervising Elder of the Leeds District — December 1, 1958.

Elder Darrell G. Bailey appointed District President and Supervising Elder of the Irish District — December 10, 1958.

This is a true story of New Year's Eve.

All the children had asked to stay up late like the grown-ups to help usher in the new year. The youngest child was just 11, and she was having trouble staying awake, for the hour when she usually went to bed had long ago flown by. But when 12 o'clock came she happily joined the rest of the family, beating on pans, singing, wearing paper hats and parading all around the house.

When the celebration was over, she stumbled upstairs to bed, very sleepy and very happy. She knelt and said her prayers. And then she nestled inside the covers of her bed.

But no sooner was she settled than out of bed she came. She had forgotten something. Mother looked into her room to be certain all was well and saw that she was writing.

And when again she had finally climbed into her bed, mother tiptoed quietly into the room to see what her "little bit" of a girl had written. She picked up the paper and took it into the light of another room. As she read it, tears began to roll down her face. It was a list of New Year's resolutions—misspelled but wonderful:

MY RESALUTIONS (do not open this but once a day)

1. I will try to love the Lord more.
2. I will have more gospel conbersations.
3. I will make my bed.
4. I will try not to fitgh with my brother.
5. I will keep the commanments.

Millennial STAR
for Christmas, 1958